

Al Farouq

The Criterion

MUHARRAM 1431 / DECEMBER 2009

Volume 5, Issue 2



HOLIDAY GUIDE

With the holidays in full swing, we deem it necessary to provide our readers with some Islamic guidelines to observe during a period when all focus is on marry-making, entertainment, pleasure-seeking, and mundane enjoyment. Let's call this 'an Islamic Holiday Guide'. We have divided this guide into the following sections: TRAVEL, ACCOMMODATION, SIGHT-SEEING, ENTERTAINMENT, SHOPPING; VISITING PEOPLE. The idea of this whole exercise is to acquaint Muslims with the Islamic etiquette pertaining to the above elements of holiday-making.

TRAVEL

The following rules make up the Islamic etiquette of travel:

When undertaking a journey, one should make the following intentions:

- **To meet Muslims for the sake of Allah.** The hadith describes this as an act that earns one special shade under the Throne of Allah. (Faizul-Qadeer)

- **To meet the Ulema and the Auliya (Friends of Allah):** Along with the above reward, another virtue is that looking at the face of an Aalim or Wali of Allah is an act of worship. (*Kanzul-Ummal*) Hence when entering a town be sure to meet some of the local 'ulema.
- **To sit in the company and ta'leem of Ulema:** The virtue of this is almost like that of one who sets out from home seeking

the knowledge of Deen! The hadith mentions that for the learner of Deen, the Angels spread their wings, while the birds and fish make dua for that individual. These are indeed tremendous rewards! Visitors to a town will surely attend the masjid for jumu'ah, so listening to the lecture is a process of learning Deen. Likewise travellers are encouraged to attend the nightly programs being conducted by Ulema in various mosques throughout South Africa. This will rake in the above rewards.

- **To offer salaah in the various Masaajid that are located en route:** The hadith mentions that wherever one offers salaah, that ground will testify in one's favour on the Day of Judgment.
- **If one is visiting family, to improve family ties:** No Muslim should be in the dark with

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What is Aashoora?

The word *Aashoora* comes from the Arabic word *Ashr* which means ten. *Aashoora* means the tenth. This is used specially for the 10th of Muharram to indicate that it is a day marked with special barakaat and blessings.

Some Ulema mentioned that because Allah Ta'ala honoured 10 Prophets on this day, hence the word "tenth" was used specifically for the tenth day of Muharram. The 10 Ambiyaa (alaihimus-salaam) are as follows:

Nabi Moosa u: On this day Allah Ta'ala saved Nabi Moosa and the Bani Isra-eel from Fir'oun by commanding the Red Sea to split open so that they could pass through safely. Fir'oun and his army were drowned in the same ocean.

Nabi Nooh u: When the floods subsided, the ship of Nabi Nooh bearing himself and about 80 of his followers came to rest on Mt. Ararat in Eastern Turkey. They all

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Questions & Answers

Q: If you start spotting, thinking that it is your haidh and you stop reading salaah, etc. and it turns out that spotting was due to pregnancy and not haidh, do you have to make qadaa for the missed salaah? Do you need to make ghusl after spotting of this nature?

A: If the spotting continued for three days then that is really haidh. Then there is no need to repeat missed salaah. However, if it stopped within three days then that is not haidh and all salaah not read during that period have to be repeated as qadhaa. There is no need for ghusl after such spotting.

Q: Whilst washing clothes, if your finger starts to bleed and you are not sure whether blood went onto the clothes or not, does this make the clothing na-paak?

A: If you are not sure then the clothing will remain paak. You only consider the clothes as impure when you actually see the blood on the clothing.

Q: Is it compulsory to shave unwanted hair from the private areas every time you make ghusl?

A: This is not compulsory. Removal of pubic hair can be done preferably once a week and definitely within 40 days.

Q: Some say that one should do extra good deeds in the month of Muharram for this brings greater reward than in other months. They quote Ibn Abbaas who said that good deeds done during the four sacred months bring a greater reward. (Ibn Katheer) Is this authentic?

A: This is indeed authentic and is mentioned in Ibn Katheer. Actually Hazrat Ibni Abbas (radhiyallahu anhu) stated that sins in these months become more severe

and likewise the reward of good deeds performed in these sacred months also increases. This refers to all four sacred months, viz Muharram, Rajab, Zhul-Qa'dah, and Zhul-Hijja.

Q: Is it permissible to advertise on a radio station that plays music only the whole day? What if there is a variety? i.e. news, sports, music e.t.c? would the ruling change? (Brother from the UK)

A: It is not permissible to support a Muslim Radio Station that plays music because the Holy Quran prohibits aiding and supporting an act that is sinful. Clearly, advertising on the radio is supporting it to a large extent because Radio depends on income derived from adverts. This will apply regardless of how much music is aired.

Q: Is it permissible for a muslim to attend his non muslim father's janaza? He stands at the side not in the church with the crowd.

A: It is not permissible for a Muslim to participate in any aspect of the actual funeral service of his kaafier relative. Verse 84 of Surah Taubah is categorical in this regard.

Q: A masjid buys sand and stones for some repairs and additions to the masjid. After the repairs, there is still some sands and stones remaining.

a) Can the committee sell the sand and stones to another masjid?
b) Can it be given away free of charge?
c) Can it be sold to another individual?

A: If there is no possibility of using the left over sand and stone for future construction work on this masjid then these items may be disposed of by a) using them for another masjid without

any monetary compensation; or b) selling them to individuals for a market-related price. They cannot be given to individuals free of charge.

Q: If a person sells me his Qurbani animal, and I bought it from him with the condition, that I will pay him according to the weight of the meat of the animal after its slaughtering (eg, \$5 for every pound of meat). I agreed to this. There is no scope of any dispute arising. Will my qurbani be valid? What about the transaction? Is it Faasid or Baatil? If faasid, will the Qurbani be considered done?

A: The above transaction is faasid (invalid) because a condition for the validity of any sale is that at the time of the deal the price must be known. When the animal was sold, it was not known exactly how many kilograms of meat would come out from the animal after slaughtering. Though there is no scope for dispute, this factor is not a mitigating element in buying and selling. Since the transaction was faasid, the animal had to be returned to the owner. However, your Qurbani is valid for you slaughtered the animal with the permission of the owner. Having done this, you owe him the full price of the live animal.

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ISLAMIC INDICATORS

7 MUHARRAM 1431
24 December 2009

Zakaat Nisaab	R3223.00
Mehr-e-Fatimi	R8056.00
Minimum Mehr	R162.00

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Questions & Answers

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Q: Is it permissible to have weddings during the month of Muharram?

A: There is no restriction in Islam on weddings during Muharram. One is allowed to have weddings in Muharram and even on the Day of Aashoorah. This is one of the many superstitions people maintain about Muharram. In view of this, it will be good to conduct weddings in Muharram so that this superstition can be broken. See a detailed article on Aashoorah elsewhere in this publication.

Q: A person has been giving Zakaat for a few years. After a time he finds out that he was not bound to give Zakaat on his property, etc. Now can he deduct the past extra Zakaat from future Zakaat?

A: He may deduct the extra Zakaat paid in the previous years from future Zakaat on condition that in the interim he remained a 'Saahibe Nisaab' i.e. paying Zakaat was compulsory on him during all those years. (Raddul Muhtaar V. 7 P.59/60. Fataawa Mahmoodiyah V. 3 P. 31)

Q: If a woman who has been divorced does not observe iddat, is her divorce still valid, and should she then extend her iddat?

A: In this case the divorce still stands and there is no need to extend the iddat. However this woman has committed a major sin by not observing the iddat. She must make sincere repentance to Allah in abundance. Observing the iddat means to remain indoors for the duration of the iddat. This is a Law of The Holy Quran, as mentioned in Surah Talaq, verse 1, Juz 28.

Q: A man tells his wife that nowadays it is so easy to get

a second or third wife, so if he is involved with another woman, she must just keep quiet and accept it, and act as if she knows nothing. As long as he is fulfilling her Islamic rights paying her maintenance, she must just carry on with her life and not meddle in his affairs or worry about what he does. He tells her that she has no right to question him with regards to his whereabouts. Is he correct in thinking like this?

A: This husband is wholly misguided in his thinking. He, like several others, is using this false reasoning to cover up and justify the zina that they are involved in. If getting a second wife is so easy, then we ask this man: "Why are you not bold enough to marry the second wife? Why are you then still stuck in the muck of zina? Or why do you get involved in secret, clandestine marriages? If you are brazen enough to air your lopsided reasoning to the wife, then be brave enough to come out in the open and announce your marriage. This sophism or deceptive reasoning will not work here. We encourage wives who discover that their husbands are busy with illicit affairs to confront their husbands and nag them till they desist from this zina. If wives are not going to do this, the marriage will break up sooner or later. Husbands must not think they can have a nice (haraam) time with their mistresses (Allah forbid) and still be the 'mr. pious' in front of the wife and children, or among friends. Furthermore, it might be easy to get another wife (especially when money is flowing freely) but maintaining justice between the wives is a task that is beyond most men, even those who adopt the 'macho-man' attitude with the wife.

Q: Where should the Imaam stand when performing the Janazah Salaah: by the head, or chest of the deceased?

A: In the Hanafi math-hab it is mustahab for the Imam to stand in line with the chest of the deceased, be it man or woman. According to the Shaafi math-hab the Imam will stand in line with the chest of a man, and in line with the waist of a female.

Q: Will keeping a photograph of one who has passed away have any effect on the deceased, such as punishment, curse etc?

A: If such an action was done upon the instructions of the deceased then the dead person may be punished for instructing a wrong act. But if the family did this out of their own accord then the deceased will not be held responsible for their actions.

APPEAL FOR DONATIONS

In view of mounting costs to electricity, water, and other needs, the running expenses of the Darul-Uloom have increased considerably. Teachers also face the same spiralling costs and need to be remunerated accordingly. For this we require contributions. Donors can consider taking on a monthly contribution of any amount from R100 to R500 per month for 12 months. This can be done via a debit order or in the form of post-dated cheques.

Our banking details are:

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FNB: Acc No: 53420084386
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Branch: Kempston Rd.
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regards to the tremendous virtues of keeping family ties.

- **To advertise and propagate Islam:** A Muslim who dresses according to the Sunnah will be a walking ambassador of Islam, on condition that he or she conducts themselves in accordance with the morals and character of Shariah.

By making the above intentions before setting forth, this apparent worldly journey is transformed into an act of worship, and earns the Pleasure of Allah. Subhanallah! How fortunate are we to be Muslims and to enjoy the fruits of a religion like Islam. We can enjoy ourselves and still earn reward and praise from Allah by making a small sacrifice to merge Shariah with our worldly activities.

BEFORE DEPARTURE

A **sunnat** of our Noble Messenger (sallallahu alayhi wasallam) was to offer two rakaats *salaatus-safir* (i.e. the salaah of travelling) before setting off on a journey. After the salaah read this dua: *O Allah with your Help do I march on, and with your Help do I travel.* If possible, read these rakaats in a Musjid and then begin the journey from there. This is also a sunnah practice. It is also sunnah to leave for one's journey during the early part of the day.

Read the masnoon duas when taking off or departing. The above procedure will ensure the Protection of Allah during that journey, insha Allah.

WHILE TRAVELLING

During the journey read Surah Feel and Surah Quraysh in abundance, as well as the four quls. This is another safety measure en route. When going uphill recite

the takbeer (*Allahu akbar*) and when coming down hill read *Subhanallah*. To engage in general *zhikr* is always a great act.

Make sure that you are equipped with at least the basic laws of travel that affect one's salaah. The Muslim traveller should know when or when not to make Qasr, especially our sisters. It is a great idea to take along a book on duas, so that all the sunnat duas may be observed throughout the journey.

When entering a town or city, it is sunnat to say the following thrice: *Allahumma Baarik lana fee haa* (Meaning: O Allah! Grant as blessings in this town.)

The hadith states that Angels do not accompany a caravan wherein there is music or the jingle of bells. It is therefore imperative that the sound systems in our vehicles reverberate with the qiraat of quran and lectures of Deen, rather than be blaring haraam music. Music keeps away the protection of Allah and blocks out all forms of barakaat.

ROAD SAFETY

- ★ It is obligatory upon every driver, even from an Islamic perspective, to observe the rules of road-safety while travelling. It appears in a hadith that a person from whose harm others are not safe shall not enter Jannat. One hadith states that the lowest form of iemaan is to at least remove an obstacle of harm from a public road. The Sahaaba (radhiyallahu anhum) were instructed by the Messenger of Allah to observe the rights of the road if they were going to use it. When they enquired as to what these rights were, Rasoolullah (sallallahu alayhi wasallam)

said: "To desist from harming others, lowering the gaze, commanding good, prohibiting evil, helping those in need, directing the lost ones, and greeting newcomers." (Abu Dawood)

- ★ From the above array of rights specified by Allah's Messenger, we derive beautiful principles for road-safety, encapsulated as follows:
- ★ Driving in a manner that does not represent a danger to others.
- ★ Focusing on one's purpose instead of looking at women. (How many drivers ogle at scantily clad females and come close to causing serious accidents).
- ★ Adopting a pleasant demeanour that allows one to be helpful to other motorists or road-users.
- ★ To be always willing to offer directions.
- ★ Extending a warm welcome to those one meets en route.
- ★ To offer help to those in need.
- ★ To provide religious guidance where needed, or to prevent a wrong from taking place if one is by the means to do so.
- ★ If these principles are applied, insha Allah, we Muslims can contribute a great deal to road-safety, especially when considering that Muslims never drink, let alone drink and drive.

SPEEDING

Don't fool yourself, speed kills is a common slogan of the *arrive alive* campaign which we often see displayed on bill boards. The Holy Messenger of Islam, Muhammad (sallallahu alayhi wasallam) articulated this fact in one single sentence. He said: "*Speed is from shaytaan and caution is from Allah.*" (Tirmizhi) From this we also learn that caution and deliberation in doing things is not contrary to

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Trust in Allah, but is in fact an act encouraged by Almighty Allah. The Holy Prophet Muhammad (sallallahu alayhi wasallam) also said: *“There shall be no harm (caused) to oneself, nor any harm (caused) to others.”* (Ibn Majah, Bayhaqi) We derive from this hadith, too, that one using a public road must take into consideration other users and one is prohibited from perpetrating any act that will endanger the lives of others. Imam Maalik (RA) was asked: ‘What is the harm referred to in this hadith?’ He replied: ‘Causing harm to others **on the roads** and in business dealings.’ It is also established from the above that road-users are bound to obey traffic rules, for these are designed to minimise harm and injury to the general public.

Among the villains of the peace when it comes to speeding are our younger drivers. It is time these speed maniacs realize that the roads we use are avenues for safe public transport and not life-threatening race-tracks. How many young lives have been lost through speeding and reckless driving.

OBSERVING SALAAH

Travelers should never miss their salaah. Our Prophet (sallallahu alayhi wasallam) boasted that the whole earth has been made a place of salaah for him and his Ummat, meaning that wherever the time of salaah occurs, the Muslim will put down his mat and offer salaah. This too, is a form of practical da’wah, for the onlookers will realize that these are Muslims offering their salaah. An observer will never fail to be captivated and even emotionally affected when looking at a Muslim offering salaah in the correct manner. Find out from the local musjids the

times of salaah and convey these to the women folk who may have to offer their salaah at the place of stay.

WHEN ARRIVING

Upon reaching one’s destination it is sunnah to go to a Musjid first and offer two rakaats salaah. Unless one is staying in a paid-accommodation or by well known friends or relatives, never overstay your welcome. The hadith teaches that visitors should not stay more than three days. In this is comfort for both the host and the guest.

ACCOMMODATION

Many people will book chalets or apartments to stay for the holiday. This is totally permissible in Islam. However, a good Muslim changes the environment around him, instead of himself becoming changed by the environment. Express your Deen in those environments through recitation of The Quran, zhikr of Allah, reading of Quran, and reading of Islamic books.

It does not mean that since one had paid for the accommodation one should now utilize the television, the plasma screen, dstv, and whatever forms of un-Islamic entertainment offered at the holiday resorts. This is the point of restraint. It does not mean that since one is on holiday, all restrictions of Shariah are now lifted. The Deen of a Muslim is never on holiday.

SIGHT-SEEING

When one observes the wonderful nature that Allah created, consider and contemplate the Power of Allah. Think of His Benevolence and Grace for having granted man a glimpse of Jannah here on earth. Let the beauty of creation lead one to awe at the Beauty of the Creator. Rasoolullah (sallallahu alayhi

wasallam) said: *“Contemplate over the Bounties of Allah, but not over the Being of Allah, for you can never appreciate that (aspect) of Allah.”*

Anyone travelling through scenic routes should savour the breathtaking views and surrounding beauty of nature, and then contemplate the Glory of He Who gave existence to such beauty. ***This is the creation of Allah, so show me what others besides Him have managed to create? (Surah Luqman verse 11)***

SHOPPING

In Islam buying and selling is a means of fulfilling one’s needs; hence shopping is something done out of necessity and is certainly not a fun outing as perceived and portrayed by the non-Muslim West. This concept of shopping is clearly discerned by the glamorous and glitzy shopping malls and trade centres created by the West. Of recent years the idea of establishing complexes that provide everything under one roof, has caught up like wild fire. In order to make shopping “an experience of a lifetime” or ‘a most exhilarating and enthralling experience’ they have fitted out malls and hypermarkets with almost every conceivable luxury, from fast-foods to furniture to fancy-wear, and even entertainment centres. Muslim should realize that all this is nothing but the outer deception of dunya; as the Quran describes, it is nothing but *temporary provisions of delusion* (Surah 3, verse 185) The idea behind all this is to relieve the gullible public of their hard-earned money by displaying a dazzling array of worldly commodities. Muslims should never be lured into the calamity of a shopping splurge or shopping spree,

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regardless of how much money they have to spend. Money is always saved when one spends cautiously.

Marketing and advertising have played an important role in persuading people to buy what they neither need nor can afford. In the wake of economic recession, consumers can ill afford to do this. It may be a case of one man's bread, another man's poison; retailers might choke through the money-saving policies of the consumer. Be that as it may, Muslim shoppers can ill afford to spend compulsively and recklessly, regardless of how attractive the offers may seem. It is extremely irresponsible to expend within a few days, hard-earned cash that took the whole year to save up. Almighty Allah provides golden guidance on how to spend. He states in Surah 25, verse 67: *(The Servants of Allah are) those who, when they spend are neither spendthrift nor miserly; instead (their spending) is moderate and balanced.*" This principle of the Holy Quran should be engraved on our hearts and be practiced upon at all times.

We reproduce here some good advice from the National Credit Regulator (NCR), a body that was set up to regulate the South African credit industry, extracted from an article published in the Sunday Independent. It states:

As the number of consumers falling deeper into debt grows the National Credit Regulator has warned consumers to tighten their belts this festive season. Consumers should use bonuses or 13th cheques to repay debt, save for a rainy day, or double up on regular payments such as rent, lights and water. That would free up money

for New Year costs such as school fees and uniforms. Reckless spending over the Christmas period would bring untold financial stress into the New Year. Consumers need to keep an accurate tally of what they spent this season and plan in advance.

The above advice simply supports and corresponds to what the Quran and Sunnah teaches. Another golden rule to remember when spending is: 'Always use paper money (Cash) instead of plastic money (Credit cards)'. It is always difficult to fork out cash, thus putting a natural break on spending; whereas paying for purchases with a credit card is simple and quick, hence dangerous in terms of its financial implications. Furthermore, if a credit card debt is not paid on time, interest accrues to the account, and this is a major sin. When shopping, stick to the essentials, avoid over indulgence in luxuries and unnecessary items.

When passing through the market places and shopping malls, read the dua read by our Rasool (sallallahu alayhi wasallam), which was: "O Allah! I ask You of the good of this market and the good there is therein, and I seek protection in You from the evil of this market and the evil that lies therein." In addition to this it is also sunnat to read the fourth kalimah in abundance when walking through shopping centres and markets.

DINING OUT

The biggest concern in eating out is the availability of halaal food. A few golden rules to remember:

- The word of non-Muslims regarding the halaal status of food is not acceptable in Shariah.
- Never eat in a place that serves

liquor to patrons.

- Never eat in an outlet that serves pork, even though they may claim to have separate facilities for so-called halaal food.
- Don't put too much faith in halaal certificates. If an outlet displays a halaal certificate of a reputable body, contact that body for confirmation. As an added safety measure, find out from the halaal certifying body what structures they have in place to inspect and monitor the certified outlets.
- It is not permissible according to Shariah to buy meat and poultry products from non-Muslim outlets.
- Never eat at places when one has doubt on the halaal certificate displayed or produced. In such cases, the Muslim is bound by his conscience and his relationship with His Creator.
- The best for travellers is to take food along with them, and if they are staying in self-catering accommodation, to prepare their own food.

ENTERTAINMENT CENTRES

During an outing or holiday break, one is bound to pass by the numerous places of entertainment established by the kuffar for their festive enjoyment. There are casinos, game centres, amusement parks, musical shows, concerts, fireworks displays, sports, events, and much more. According to the Holy Quran, Muslims are not permitted to visit such places, and if they happen to pass by, they should do so with Islamic dignity. In Surah 25, verse 72 Allah Ta'ala states: *"(And the servants of Allah are) those who do not attend (places of) falsehood, and when they pass by amusement, they do so dignified."*

What is Aashoora?

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disembarked in safety. It was the 10th Muharram.

Nabi Yunus u: On the day of Aashoora Nabi Yunus was delivered from the belly of the gigantic fish that had swallowed him, after spending three days therein.

Nabi Adam u: On this sacred day Almighty Allah accepted the taubah of our great father, Adam (May Allah's Eternal Salutations be upon him and upon Our Messenger Muhammad).

Nabi Yusuf u: This great Nabi was rescued from the well in which his brothers dumped him. At that stage Hazrat Yusuf was only 7 years of age.

Nabi Eesa u: This great Messenger of Allah was born on the 10th Muharram and on this day was he raised up to the heavens.

Nabi Dawood u Allah accepted his taubah on this day, after Dawood (alayhis salaam) had issued a verdict between two parties which though was fair and just, but was not of the standard expected from him by Allah Azza Wa Jall.

Nabi Ayyoob u On this day Almighty Allah granted him total cure from a skin disease that lasted for 18 years.

Nabi Ya'qoob u On this day Allah Ta'ala gave him back his sight after he had become blind due to excessive crying over the loss of his beloved son Yusuf u

Nabi Sulaiman u On the 10th Muharram Allah Ta'ala granted Hazrat Sulaiman a kingdom which no one before nor after enjoyed: he ruled over man and jinn, over the wind, the birds, and the mountains.

OTHER EVENTS

► Before Islam the Quraish had committed a sin for which they were very remorseful. Some of their wise people suggested that they fast on the 10th Muharram as a means of compensation and for-

giveness. (Fathul Baari) From this it emerges that the significance of the Day of Aashoora was known to the Arabs well before Islam, hence this suggestion.

► The Quraish used to drape the cloth onto the Ka'ba on this day.

► When Nabi Moosa u and the Bani Isra-eel were saved from their enemies on this day, they started observing the 10 Muharram as a day of fasting. Likewise, Nabi Nooh (alayhis salaam) also instructed his followers to fast on this day as a token of thanksgiving unto Allah Ta'ala.

AHADEETH ON VIRTUES

● Rasoolullah r said: Regarding the Fast of Aashoora, I have hope in Allah that it will compensate for the previous year's sins. (Muslim Shareef)

● Rasoolullah r said: The best of fast after Ramadaan is fasting in the month of Muharram. (Muslim Shareef)

● It is recorded in all but one of the six major works on hadith (i.e. Bukhari, Muslim, Abu Dawood, Tirmizhi, and Ibni Majah) that before Ramadaan the fast of Aashoora was compulsory. Later on when the fast of Ramadaan became faradh, this fast was considered as optional.

● Rasoolullah r said: Whoever spends lavishly on his family on the Day of Aashoora, Allah will grant him lavish rizq for the rest of the year. (Bayhaqi)

ACTIONS NOT SUBSTANTIATED FROM HADITH

The following activities and practices are not supported by hadith nor by any of the former Ulema and Scholars:

Sharing gifts on this day. To share gifts is a sunnat practice and may be done at any time. Do not pick this particular day to exchange gifts.

Inviting family and friends for a meal. This is also a noble practice which may be done at any time.

When people do it specially in Aashoora day, it becomes a bid'ah. To believe that it is wrong to have ghushl on this day. This is a superstition that has no basis in Islam.

To believe it is wrong to apply surma or kajal on Aashoora. Also a superstition of the Jaahilyyah, and must be avoided.

To wear black in this day. A bid'ah that emanated from the Shiah.

To believe nikah cannot be done on this day or at any stage during the Month of Muharram.

To mourn on this day, especially to mourn the death of Hazrat Husain t. As we have proven above, Aashoora was a distinctive day long before Imam Husain. The significance of this day was ordained by Allah from the time He created the heavens and earth. Allah Ta'ala states in Surah Taubah (chapter 9), verse 36: ***"The number of months according to Allah is twelve, since the day that He created the heavens and the earth. Among them four are sacred, so wrong not yourselves during these months.."*** From this we learn that the sacred months were ordained right since the inception of the universe. It is, therefore, wrong from all aspects to believe the day of Aashoora only became sacred since the martyrdom of Hazrat Husain t. Instead, Hazrat Imam Husain was so great and revered by Allah, that Allah Ta'ala granted him martyrdom on such a sacred day as Aashoora. This was the pinnacle of Hazrat Husain's achievements.

Many fabricated stories have been invented by the Shias and those who think like them regarding Aashoora and the martyrdom of Imam Husain. Muslims must remember, the benchmark for stories and narrations of Deen is the hadith of Rasoolullah r and the arratives of the Sahaaba and Ulema after them. Anything that does not match these criteria must be compulsorily rejected. !

Islamic Guide for Holidays

'Places of falsehood' is interpreted by the Scholars as musical shows and displays, while being dignified means the passer-by will not even look at or listen to the happenings at these events. If one was forced to enter places of this nature for a particular work or need then lower the gaze, engage in the *zhikr* of Allah, and recite *istighfaar* plentiful.

During the height of the festive season, the worse place to go is the beach, where there is nudity in abundance. However, if a particular beach is quiet and free from such nudity, then there is nothing wrong to go there. In fact, according to a hadith narrated in the book *Kanzul-Ummal* one who admires the ocean will be rewarded by Allah. Some *auliyaa* have interpreted the sound of the waves as the ocean's form of reciting the takbeer of Allah.

VISITING PEOPLE

As stated earlier, if travellers are going to visit family and relatives then set out with the intention of improving or restoring family ties. *Silatur-Raham* or maintaining good family ties is an important and much-emphasized teaching of Shariah. One hadith states that anyone seeking *barakaat* (blessings) in sustenance and long life should go all out in the fulfilment of family ties.

It is *sunnah*, when going to visit relatives, to take along a small gift. Exchanging of gifts has been described in the hadith as means of creating love and unity. The gift does not need to be expensive. Just the gesture of being so thoughtful as to bring along a gift is enough to capture the heart and love of one's fellow Muslim.

The hadith also teaches to *begin your charity with those close to you (in relationship)*. Hence one should always consider helping

those poor and needy relatives, living far off, whom we might visit once in a while. Some Muslims will donate large sums of money to a charitable cause, or to a Masjid or Madresa, but will forget about their own kith and kin who are suffering in poverty or financial hardship.

Among the important people to visit in any town are the Ulema and pious people of that area. Take their duas and advice. If one does this, then indeed that journey would have proved to be most fruitful. Sit in the talks of these Ulema and increase your knowledge on Deen. Find out the days and times when lectures are conducted in local Masaajid, thus enabling one to attend these Islamic programs. Encourage our sons and youth to do the same.

THE PROVISION FOR ONES JOURNEY

Our seniors have given us three principles to observe when travelling: **patience, generosity, and service to mankind**. Adopt these three qualities when undertaking any journey, even Hajj or Umrah.

We make dua that Allah Ta'ala grants all travellers a safe and sound journey wherever they may be; May Allah keep them safe en route, to their destination, and on their return home. May Allah Ta'ala protect us from sin and evil during these times of fitnah and corruption, aameen. !

"Verily, the Winds of your Rabb blow (on special occasions) during your life. Prepare for those winds, for if just one of them touches you, you will never become wretched ever after."

(A HADITH Narrated by Imam Tabarani)

RESPECTING OUR FUNERALS

A number of practices that are contrary to Shariah take place at our funerals nowadays. It is important that these discrepancies be highlighted so that we abstain from these in the future.

- 1) Congregation of large groups of women at the house of the deceased. This is contrary to Islam. These women who gather at the funeral home do not serve any purpose at all except to take up space and hinder the movement of the men-folk who need to arrange *ghusl* and *kafan*. Furthermore, there is a complete breakdown of *purdah* at these venues. Do people think that a death is good enough reason to relax the laws of *Hijaab*? In fact, the opposite is applicable. At the sombre time of death, we must be more strict on keeping up Shariah, for this will help the living and the deceased. At times the presence of these women add to the grief of the bereaved family.
- 2) Engaging in loud discussion and laughter. Even at a funeral, our sisters will engage in loud worldly chatter and laughter. At the house of the funeral they will meet long lost friends or old acquaintances and exchange greetings and fond memories. All this is in very bad Islamic taste. Once even a non-Muslim woman was disgusted at the behaviour of Muslim women at the funeral, and remarked that "we don't carry on like this at *our* funerals". Men-folk will speak and joke right at the graveside. Have our hearts become so rock-hard that even the sight of an open grave, or the body of a dead person being interred cannot induce within us fear for Allah and worry for the hereafter?